THE

# PACIFIC EXPOSITOR.

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## OUR EDITORIAL RESPONSIBILITY.

We stated distinctly at the beginning of our labors as conductor of this Magazine, that we would not be held responsible for the opinions or style of our contributors. Our general rule is to give the names of our authors, and leave them to bear their own responsibility. We aim at an *original California journal* calculated especially to do good on our coast in our own times. This will explain why we so seldom quote any thing from eastern publications. Our readers will, we think, unanimously agree, that our contributors have generally written with much force and elegance. We hope that our pages will still be enriched by them, and that their number will also increase. We began this journal as an individual enterprise. It is so still; but as our ministerial brethren over all this coast, with perhaps but two exceptions, and universally in the East as far as we know, have given us their approbation, sympathy and support, we are desirous of making the Expositor as acceptable to them as we can. The more they help us, the more will it be our aim to meet their views. We do not, however, profess to represent anybody but ourself, and even that we can do only in part. We have no claims to represent any denomination or church or school, still it is our aim to promote a true understanding of God's Word and the interests of the Old School Presbyterian Church. But as we do not believe anybody else can fully and truly represent our humble self, so we do not consider ourself able to represent any other person. In

maintaining our opinions we aim to know what God's will is — to preserve a good conscience and be loyal to Christ's crown, and then, as far as possible, have the sympathy and prayers of God's people. We desire to find favor with them because they are his people. But we protest against anybody else being held responsible for our opinions or labors on any subject. We protest against any blame being attached to anybody else on our account. We wish to bear our own burden. And if any good is done, let God have the praise, but let not our friends, nor the brethren nor the cause we are trying to serve, suffer because of our errors, if such there are. We wish above all things to know what God commands and to please Him. His favor is more than life.

These views of our editorial responsibility will explain, once for all, to our numerous correspondents who have found fault with us, some for not replying to calumniators, and some for not noticing the attacks of other journals, and some for not giving more prominence to our own views. We believe our course is right, and do not intend to turn aside either to the right or to the left. We indulge in no personal abuse. We attack nobody. We make but few personal explanations. Our aim is to produce an original California journal that may contribute something towards forming the right kind of a public sentiment, and of a Christian literature for our times. We hold to the right of private judgment, and believe in free, thorough discussion. We shall strive, as heretofore, to promote religious liberty, independent thinking, a thorough and liberal system of education, piety without bigotry, and Presbyterianism without sectarianism, and to expound God's blessed Word.

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Ministers Must Study.—"Those preachers," says Vinet, "who do not study find their talents enfeebled, and their minds become decrepit before the time. Whence comes it that preachers, much admired at their beginning, decline so rapidly, or remain so much below the hopes to which they had given birth? Most frequently it is because they did not continue their studies." And he might have added, their usefulness was not only diminished in this way, but their days were shortened also. Much power in the pulpit is lost, because in early life the preacher's aim was too low. Studious habits must be early acquired, and persistently kept up. The young preacher should always write out his sermons, even when he does not use his notes in the delivery. The use of the pen is important.

## ORIGIN OF OUR STANDARDS.

[Below we have the excellent discourse of the Rev. Dr. Burrowes, delivered in Calvary Church at the celebration of the three hundredth anniversary of the Reformation in Scotland.—Ed.]

"The Protestant Reformation, considered in its largest influence on politics, was the common people awakening to freedom of mind." To these words of our great philosophic American historian, we may add that the Protestant Reformation, considered in its largest influence on religion, was the common people awakening to freedom of conscience,— conscience instructed and directed by the Word of God. The most important event in the history of our race is the advent of the Redeemer; the most valuable volume is that which contains the mode of salvation revealed in Jesus Christ. The publication of this truth might well be called glad-tidings, and its importance might well justify its annunciation by a multitude of the heavenly host ascribing "glory to God in the highest." Strange indeed is it that such a treasure as the volume embodying such truth should ever have been lost through the ignorance and neglect of man. Yet not only did this occur when, previous to the coming of Christ, the written Scriptures had been so entirely lost that the copy found during the reign of Josiah was a curiosity even to the King;— but after the appearance of God manifest in flesh and the completion of the full record "of all that Jesus began both to do and teach,"— in the course of centuries we find this volume again lost; "the Word of God precious in those days;" and the nominal church as arrogant in its claims, as gross in its idolatry of relics and images, as when Hezekiah "broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it:" and the indignant reformer, Israel's own anointed King stigmatized even this idolatrous relic, as "Nehushtan — a piece of brass." 2 *Ki.* 18: 4.

Next to the first publication of the Scriptures, the restoration of them to mankind after their loss during the dark ages, is an event of hardly less importance in the history of the well-being of mankind. It is an event of no less importance. For the ruin of our race would be as effectually accomplished by keeping them ignorant of the Scriptures after they were revealed, by burying, destroying,

or withholding those Scriptures, as that same ruin would be accomplished by never at all making such a revelation.

The Reformation restored the Holy Scriptures to an ignorant and perishing world. It is therefore an event as memorable as the first revelation of those Scriptures. Our faith has always been identified with the Scriptures. And when the enemies of our faith ask sneeringly,—Where was your religion before the Reformation?—we reply, It was in the Scriptures, and where the Scriptures were. When the Scriptures disappeared from the world in the dark ages, our religion disappeared with them: when the Scriptures were restored in their fulness and purity to mankind, our religion was restored to the world. "The Bible is the religion of Protestants." The Bible is our religion, because the spirit of prophecy,—of the truth revealed in the Scriptures,—is the testimony concerning Jesus. Take away Jesus from the Scriptures, and they will then have no more attraction for us than had the sepulchre for weeping Mary after the resurrection of her beloved Lord.

The twentieth of December, A. D. 1560, is a memorable epoch in connection with the Reformation, because on that day the Protestant forces in Scotland were organized into a body by the meeting of their first General Assembly. The struggle which had already been some time in progress, was continued after this organization. The opposing forces stood front to front; and as those who claimed to be exclusively the church of God had a clearly defined system of error, it was necessary that those opposed to them should clearly define their system of truth. This became the more necessary because the system which had withdrawn the Bible from mankind professed to derive their doctrines from the Scriptures. Hence the necessity for a definite, scientific statement of the truths forming the bond of union among those who opposed the errors of those claiming to be the exclusive church of God. It took some time after the beginning of the Reformation to bring out the whole system of evangelical truth from the mass of error with which it had been overlaid and buried from view. From the midst of the ashes and darkness which arising from the bottomless pit as the smoke of a great furnace, and darkening the sun, had settled on the face of the nations with a smothering power more deadly than when Herculaneum and Pompeii were buried from the world, one truth after another was exhumed from the rubbish and brought forth by the sturdy efforts of the stalwart reformers guided by the Holy Spirit, to show the world what simple truth, as first brought from heaven and untarnished by incrus-

tations of error, had been in the days of Jesus, and shall henceforth continue to be till Jesus come again. Hence, it was not till more than a century after the beginning of the Reformation that the full system of truth incorporated in our standards and expressing substantially the belief of the great portion of the Protestant world, was embodied in its present complete and scientific form.

The system of doctrine and worship of the Presbyterian Church was that in which the large majority of the Reformers agreed. These great leading principles were maintained not only by Luther and Melancthon in Germany, and by Farel and Calvin in Geneva; but by Twingle in Switzerland, by Peter Martyr in Italy, by Junius in Holland, by John Knox in Scotland, and by a large majority of the best friends of the Reformation in England. Many persons seem to think that Presbyterian doctrine was the invention of John Calvin at Geneva. It was in existence at Geneva before the time of Calvin. The system of truth embodied in our standards has received the name of Calvinistic, not because these doctrines were for the first time set forth by him at Geneva, not because he had anything to do in giving them their present form, but because at the period of the Reformation, when these doctrines were restored to the world, this great theologian was their ablest champion. He was the great theologian of the Reformation. In depth and grasp of thought; in acuteness and compactness of logic; in masculine strength of intellect; in soberness of judgment, which no disguise of error could beguile; in penetration into the true, evangelical meaning of the Scriptures, especially in the logical connection of their truths;—he has never found his equal. As an expounder of the Scriptures, he is to this day unrivalled. Difficulties which other commentators are willing to pass in silence, he grapples with, and unravels with a giant's grasp. No commentator ever brought to this great work of unfolding God's truth, a more powerful intellect, a more sobered judgment, a more holy heart. At the present day, among all the works of ages, no expositions of the Scriptures carry with them so great weight among genuine scholars as the Commentaries of Calvin. Prejudice and obloquy have not been able to tarnish the lustre of his crown in Jesus Christ, nor to stay or abate the mighty influence this single soul has exerted on the civil and religious liberty of man.

The standards in which the doctrines of our church are embodied were prepared by the Westminster Assembly. They are the work not of one man, nor of a few men; but of a body of men, the most pious and learned ever assembled. This famous Assembly met in

the chapel of Henry VII, at Westminster, in England, on July 1st, 1643. They had come together at the call of the Parliament.

The principles of the Reformation had early taken root in England; but the change wrought in the doctrines and worship of the church under Henry VIII was far from being thorough, and left in operation a strong leaven of popery. That sovereign was actuated in what he did for the Reformation, not so much by conscientious opposition to the theology of the Roman Catholic Church, as by the wish to grasp and wield himself the power held by the pope as head of the church in England. The Reformation afforded him an opportunity for seizing in his own kingdom the spiritual, as he already held the temporal power. His aim was, therefore, not a thorough reform of errors in doctrine, but such a modification of ecclesiastical affairs as would break the power of the Roman pontiff and substitute his own authority instead in his own dominions. The English sovereigns were equally hostile to pure Protestantism, because its principles are incompatible with monarchical government. "No bishop, no king,"—was the motto of James I, and Charles I. In reforming the established church they tried to pursue a middle course by which some of the advantages of the Reformation might be gained and the throne secured against danger. This policy brought the government into collision with the spirit of the age; and the difficulties were increased by the oppressive efforts against the dissenters. In consequence, the tyranny of Charles I and the intolerant bigotry of Laud drove the people into open rebellion. During the twelve years of Laud's government, he drove four thousand persons into exile in America alone. The Puritans resisted. They had been aroused to a knowledge of their rights, and they were determined to assert them. They felt that civil and religious liberty were at stake. Calvinism, as the Puritan doctrine was called, was especially an object of hatred, because it was unfriendly to monarchy and condemned licentiousness of life. In their zeal to show hostility against Calvinism, as the Calvinists had always insisted on remembering the Sabbath day to keep it holy, Charles I, as well as his father, James I, published a law encouraging sports on the Sabbath, such as dancing, archery, leaping, vaulting, May-games, setting up of May-poles, and kindred diversions.

One instance will show the spirit of the government and the wrongs of the dissenters. Dr. Leighton, a Puritan, the father of archbishop Leighton, was condemned in the star-chamber at Laud's instigation for publishing an appeal to the parliament against prelacy.

When sentence was pronounced, Laud pulled off his cap and gave thanks. His own words thus record the execution. "Nov. 6th. 1. He was severely whipped before he was set in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose was slit up. 4. He was branded on his cheek with a red-hot iron with the letters S. S. On that day se'nnight, his sores on his back, ears, nose, and face, not being cured, he was whipped again at the pillory in Cheapside, cutting off the other ear, slitting the other side of his nose, and branding the other cheek." No wonder that the Puritans felt that in resisting tyranny, they must set themselves in array against the ecclesiastical no less than the civil power. Hitherto this power had been divided between the English sovereign and the Roman pontiff. Now, both the civil and ecclesiastical authority centred in the single monarch, who was disposed to use them with unchecked vigor for upholding his supreme prerogatives. The wars of the roses had been necessary in order to crush the strength of the feudal aristocracy and give freedom to the throne. The revolution in which the Puritans were taking the lead was necessary in order to curb the tyrannical exercise of the kingly prerogative, and secure to the mass of the people, by constitutional forms of government, a freedom they had not yet possessed. The Calvinists felt themselves struggling for the liberties of the world; and faithfully did they discharge so sacred a trust.

Against this dominant oppression, the memorable Parliament that met on Nov. 3d, 1640, directed its energies, under the leading influence of the illustrious Hampden. "That renowned Parliament," says Macaulay, "in spite of many errors and disasters, is justly entitled to the reverence and gratitude of all who in any part of the world, enjoy the blessings of constitutional government." The houses of parliament were at first unwilling to call this Assembly without the concurrence of the king; but when he had rejected their bill, they passed an ordinance bearing date June 12, 1643, and entitled—"An ordinance of the Lords and Commons in parliament for the calling of an assembly of learned and godly divines and others, to be consulted with by the parliament, for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations."

Both houses of parliament were present in their official capacity at the opening of this assembly. It was opened with a sermon by Dr. Twisse, the prolocutor appointed, from *John* xiv: 18,—"I will

not leave you comfortless." The ordinance of parliament had appointed the Assembly to consist of one hundred and twenty-one divines and thirty laymen, of whom ten were peers and twenty commoners; fourteen divines were afterwards added to the number, making the number appointed by parliament one hundred and sixty-five persons. The General Assembly of the Church of Scotland, by request of the parliament, appointed five ministers and three ruling elders as delegates to the Synod at Westminster. This appointment led to the adoption of the famous document, "The Solemn League and Covenant," as a compact between the two kingdoms for securing uniformity in religious doctrine and order. Of the one hundred and seventy-three persons thus delegated to this Assembly, sixty-three answered to their names at the first meeting. The Assembly continued until February 22d, 1649, about three weeks after the execution of Charles I, a session of more than five years and six months; during which they held one thousand one hundred and sixty-three sessions. We have as the result of their labor, The Confession of Faith, the Larger and the Shorter Catechisms, our Directory for Public Worship, and our Form of Government.

Their labors were prosecuted with very great care, deliberation, and diligence. The instructions drawn up for their direction by parliament were admirably shaped to procure this end. All their sessions were opened and closed with prayer. Before entering on their duties they observed a solemn fast; they repeated the same at short intervals until the close of their sittings. The religious spirit of the age pervaded preëminently the atmosphere breathed in all their deliberations. Every man was allowed to speak as long as he pleased. The length to which their sessions were protracted shows how thorough were their discussions.

Such an assembly, called under such circumstances, could not expect to escape abuse and misrepresentation. They have been judged by many as though they had been identical with the parliament, and were answerable for all the faults and crimes—if crimes there were—that the parliament committed. They were a body entirely and essentially distinct from the parliament. The members could not be otherwise than deeply interested in the politics of the times; but as an assembly they had nothing in common with a political body. They were purely an ecclesiastical convention, with nothing to do with political considerations,—receiving their appointment from the parliament, but left, under general instructions, to the exercise of their own deliberate judgment as conscientious men.

They are to be judged apart entirely from the parliament,—as a body selected for the purpose of securing determinations concerning the highest religious truths and religious interests of man, in a manner as thorough, as cool, and as impartial as was possible in the existing state of the world. Yet are they judged with all the rancor of political animosity and all the bitterness of theological hatred. Much of the obloquy heaped on this assembly has arisen from their having been drawn together by the Long Parliament and during those troublous times. This, however, has nothing to do with their deliberations. They were conscientious men called to adjudicate on points of religious truth, as they must at last answer to God their final judge. It is not at all supposable that in such a country and in such an age of religious intelligence and religious feeling, an assembly like this could be controlled otherwise than by conscience enlightened with Scripture truth under the controlling influence of the Holy Spirit.

Accordingly, men who were competent judges in a case like this, separate from political feelings, and able to appreciate their religious character, bear the most unexceptionable testimony to the genuineness of their piety, as well as the greatness of their talents and depth of their learning,—placing it beyond doubt that they were as holy, as intellectual, and as learned an assembly as the world has ever known. Richard Baxter, the immortal author of the Saint's Everlasting Rest, says—"They were men of eminent learning, godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may more feeely speak the truth which I know, even in the face of malice and envy. That as far as I am able to judge by the information of history and by any other evidences, the Christian world, since the days of the apostles, had never a synod of more excellent divines, than this synod and the synod of Dort." Among the laymen of that assembly were some of the most eminent men of their day. Many of the divines were authors. Their works, yet extant, are still before the world. By their works let them be judged. We ask nothing for them further than an honest application of the principle, "By their fruits ye shall know them." What shall be said of Dr. Thomas Goodwin, afterwards president of Magdalen College, in the common register of the university said to be "in scriptis theologicis quam plurimis orbi notus," well known to the world by many theological writings? What of Lightfoot, in Hebrew and Rabbinical learning without a superior in the world? What of Sir Matthew Hale, one of the noblest characters that ever

adorned the office of Lord Chief Justice of England? What of John Selden, himself a host, whom Grotius styles "the glory of the English nation;" and even Clarendon pronounces a man of "stupendous learning in all kinds and all languages?" What of Baillie, the most learned man in Scotland, familiar with thirteen languages, versed in Oriental lore, and master of a Latin style worthy of the Augustan age? What of Samuel Rutherford, the profound scholar, the great theologian, the able professor; whose piety surpassed in fervor and depth his learning; whose soul, alive with love to the Lord Jesus, was truly a golden urn of the holy sanctuary filled to overflowing with a richer than the sacred anointing oil, with the liquid perfume of the Holy Spirit? These were men of that Assembly, fair exponents of the piety, talents and learning of its members.

They were men who had been moulded by the spirit of their age. Such men could not have been produced in a different age. Immediately preceding the first great awakening under Luther, and far enough removed therefrom for developing the whole system of truth and allowing the human mind to awake in the fullness of its strength to the great quesitons of liberty, learning, and religion, the age was one never surpassed for mental activity, literary culture, and theological power. The literary and theological works of that age are the works of giants. The Persian critic would say that the productions of the present day are no more to be compared with them "than the fine filigree work of ladies with the pyramids of Egypt." That was the age that gave to the world Walton's magnificent Polyglot Bible, Castell's Heptaglot Lexicon,—works yet towering as monuments of Biblical learning in England. It was the age Howe, of Owen, of Flavel, of Bates, and of Baxter,—nothing being said of the remainder of the mighty host of the champions of evangelical truth on the continent, no less than in Britain. It was the age that had given to the world our English translation of the Scriptures. Then Shakspeare had embodied in the same tongue his unrivaled achievements of dramatic genius; by his side Bunyan was taking his place, with his matchless allegory, as a worthy compeer; and Milton was pleading the noblest of causes, the liberty of mankind, in magnificent prose as unrivaled in its peculiar sphere as his own poetry stands unapproachable in the domains of the lyric or the epic muse. In civil life, equally, there were giants in those days. "The leaders of the Long Parliament were great statesmen. The speeches delivered in that assembly, in their philosophic cast, in their constant references to first principles, in the high interests and feel-

ings to which they appealed, and in the amount of education, almost of erudition which they supposed, seem to have been addressed to an audience superior to the present. Pym would have lost his head if he had spoken over the heads of his hearers; and Pym's speeches are far over the heads of the present House of Commons."

The men of that age felt themselves struggling for the liberties of the world. Within less than a year after the opening of the Long Parliament, so many measures essential to English liberty were passed, that "not only was the normal constitution of England thus purified from the abuses which Charles and his predecessors had introduced, but, as Mr. Hallam remarks, it was formed such nearly as it now exists." "The Solemn League and Covenant for Reformation and Defence of Religion, the Honor and Happiness of the King, and the Peace and Safety of the three Kingdoms of England, Scotland, and Ireland," was adopted by the British Parliament and the Westminster Assembly on the 15th of October, 1643,—each person standing up with uncovered head and the bare right hand lifted towards heaven, and thus pledging himself in the presence of Almighty God to the performance of its sacred conditions. Whatever of human infirmity may have cleaved to the men engaged in this struggle, and may have mingled with their deeds, the results of their principles and fruits of these struggles lived after them even in England when they ceased to be dominant, and show themselves in the liberty and institutions of that kingdom no less than in our own country to this day. The good achieved by Cromwell did not go down with him into his grave. The same is true of his cotemporary patriots. To the patriots engaged in the struggle two hundred years ago, English history owes more than many are willing to acknowledge. And by those patriots we mean not Presbyterians alone, but the Independents and others joined with them in the conflict for freedom of the soul.

To this struggle for religious freedom is the world indebted for whatever civil liberty it may possess. From the Puritans of Britain and the Huguenots of France, came the principles and the men that laid the foundations of this great republic. There are some remarkable coincidences in the history of this conflict. On the 4th day of July, 1519, Martin Luther began the work of deliverance by opening the batteries of the Reformation in the famous Leipsic controversy with Eckius, concerning the supremacy of the Pope. On the 4th of July, 1642, the liberties of Britain had birth in the act of the Long Parliament appointing a committee of fifteen persons "to take into consideration whatever might concern the safety of the kingdom,

the defence of the parliament, the preservation of the peace of the kingdom, and the opposing any force which might be raised against the parliament," which committee, "however narrow their powers, were an executive government." On the 4th of July, 1776, the sons of those same sires completed the work by the immortal Declaration of Independence. The same blood, the same principles, the same feelings ran through the whole. Their faith never failed; their courage never faltered. And when some were crying fanaticism, and others were hugging their chains, a son of the Covenanters of Scotland was one of the most powerful advocates of independence in the halls of the old Continental Congress, and the sons of the Puritans who had fled to Plymouth Rock for liberty to enjoy the doctrines of this Westminster Confession, were pouring out their blood as martyrs for mankind on the fields of Lexington and Bunker Hill.

We have not time to speak of the remarkable purity of the language, accuracy of the definitions, and clearness of logical order in these standards. No formulary of Christian doctrine ever drawn up equals them in these particulars. Hardly a word can be left out without dropping some truth, or opening the door for some error. The mind trained to logical development of thought follows this current of truth, step by step, with a real intellectual pleasure, and pauses at the close, feeling the circle of doctrine has been without a jar, and complete. The mere intellectual man may have pleasure in studying them for the mental discipline and satisfaction.

Such were the circumstances under which our standards were framed; such the men who framed them; such the age from the bosom of which they sprung; such their connection with the progress of human liberty. And what has been their effect on the heart? They have been branded as degrading to God, as demoralizing to man. The appeal to facts tells a different story. The effects of these doctrines on the conduct have been of the happiest nature. Augustin, Wicklyffe, Huss, the Waldenses, the Puritans, the Huguenots were marked for purity of morals, for integrity and holiness of life. Was there ever a higher tone of morals in England than during the supremacy of the Puritans? Was there ever as low a state of morals in England as during the succeeding period when Puritanism was proscribed; when the dragoons of Claverhouse were scouring the glens of Scotland; when two thousand of the very best ministers of Jesus Christ that any country ever could boast, were driven out from their flocks and their homes for non-conformity; when the author of the Pilgrim's Progress was, for no greater crime, twelve

years a prisoner in Bedford jail; while the fair fame of England was stained by that foul blotch at the heart's core of her institutions, the harlot-court of Charles II; and Jeffries, under royal authority, was trying to efface the last trace of Puritanism in his assizes of blood? Who will pretend to claim that any comparison can be instituted between the high-toned morality and godliness of the one party, and the low, unblushing licentiousness of the court which was the exponent of the opposite party? Between the state of public morals under the former, and the depth of public immorality under the latter? Bishop Burnet says, "A Calvinist is taught by his opinions to think meanly of himself and to ascribe the honor of all to God; which lays in him a deep foundation for humility: he is also much inclined to secret prayer, and to a fixed dependence on God." A British writer of great ability, an enemy to Calvinism, says, "There is one remark which we feel ourselves bound in justice to make, although it appears to us somewhat singular. It is this: that from the earliest ages down to our own day, if we consider the character of the ancient Stoics, the Jewish Essenes, the modern Calvinists and Jansenists, when compared with that of their antagonists, the Epicureans, the Sadducees, the Arminians, and the Jesuits, we shall find that they have excelled in no small degree in the practice of the most rigid and respectable virtues; and have been the highest honor of their own age and the best models for imitation to every age succeeding. At the same time, it must be confessed, that their virtues have in general been rendered unamiable by a tinge of gloomy and severe austerity." Doctrine and practice are ever inseparably blended. The purity of doctrine in this system would lead to purity of practice. It leads to entire renunciation of self, and so strives for the improvement of our ruined nature, as to rely on the divine influence alone, even after our most earnest endeavors for attaining this great end. Pursuits, pleasures, and enjoyments incompatible with the results springing from this influence from above,—the dissipation of the ball-room, the table of hazard, the demoralizing theatre, with all kindred means of interfering with the attainment of the purity of heart without which we cannot see God;—all, all such things, however specious, this system totally ignores. It aims to form us to the simplicity of the practice, no less than to the simplicity of the doctrine of Christ.

This system of doctrine has been honored by the Holy Spirit attending with living power the preaching of the truths here embodied. Some of the noblest specimens of manhood and godliness have

been developed under their moulding power. Never have there been more powerful revivals of religion than where the burden of the preaching has been Christ crucified as here set forth, in England, in Scotland, in Ireland, in portions of Europe, and in America. These were the truths that Brainard loved, that Edwards defended, that Whitfield preached. And never has this divine attestation to these doctrines been more remarkable than during the last few years.

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## EVERY MAN BUILDING HIS OWN WALL.

This is the subject of the opening sermon preached by Rev. Wm. Wallace Brier, retiring Moderator, before the Synod of Alta California, at its meeting in October last, in this city. The text is taken from that model of an evangelical reforming Mayor of Jerusalem, Nehemiah. It was his duty to build the walls in "troublous times," and the better to do this, he ordered that each one should build the wall opposite to his own house. This was a very natural arrangement. Each family felt of course the deepest interest in that portion which was nearest to them. Their safety depended upon its being built, and being well built, and built speedily. This method may have suited the Mayor's finances also. And, by the way, was it from Nehemiah that our able and excellent friend, the author of the Consolidation Act for San Francisco, got the idea that every man must keep the street and sidewalks opposite to his property in order at his own expense? If our taxes were less this might do; but to pay high taxes and then pave our own streets and keep them in repair at our own charges, is more than good Nehemiah ever intended should come of his style of wall building.

Mr. Brier says Nehemiah's example is a good one for the various denominations who are called to build the walls of Zion in these troublous times. *Every one over against his own house.* Precisely so. And the better each one does this, the better is Zion served, and the more successfully is her glory promoted. Sectarianism is as hateful as selfishness, but denominationalism is as necessary as the division of the human races into families. In an army there are several regiments, each regiment led by its own Colonel, and all the regiments are under the Commander-in-Chief, and the discipline, courage and material of war possessed by all and each of the regiments constitutes the army's strength. It is just so in the Church.

There is but one holy Catholic Church. Jesus Christ is its sole and Supreme Head. The different churches or denominations are all branches of the Catholic Church, and the more thoroughly and well each denomination serves Christ, the more powerful is his whole Church. True Christian union, then, is neither conformity, nor formal adhesion. It consists in submitting to the same Head, having the same Spirit, and laboring for the same object, each in his own place. *Every one building the wall over against his own house.*

We have always regarded Mr. Brier as one of the clearest thinkers and best ministers, and, but for his union with Congregationalism, one of the best Presbyterians on this coast. We thank him for his able, excellent and timely sermon. When we have room, we wish to publish portions of this sermon. There is one thing, however, that we do not quite comprehend, namely: How a Synod of Presbyterians, with such a sermon as this on their consciences, and the action of their late Assembly before their eyes, could have adhered to the American Home Missionary Society and continued their union with the Congregational Association. Nor are we able to understand the union of our New School brethren with Congregationalists, while at the same time each one sets out to build the wall opposite to his own house. That is, the Synod sends out an agent for the New School Assembly's Board of Missions, and the Congregational Association works with all its might for the Home Missionary Society. This is all according to the text; but how does this agree with their joint Ecclesiastical Union? Again, we say, we thank Mr. Brier for this excellent sermon. It is written with elegance and power, and its doctrines are just such as these "troublous times" require. We hope he may live to preach many more such sermons.

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The Cabala is a Hebrew term, and means *received.* The term was generally used to denote the mystical interpretation of Scripture, said to have been received from God, by Adam, Noah, Abraham and Moses, and handed down to the Hebrew elders through Joshua, and their successors the Rabinical doctors. The term is also used for the whole system of philosophy held by the Rabbins, who taught that even every letter of holy Scripture had some mystery or mystical meaning in it.

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"Vain religion and idolatry I call whatever is done in God's service or honor without the express commandment of his own word."

John Knox.

## WHAT WILL THEY SAY?

How OFTEN is the question asked why persons, in coming into new positions of life, act so differently from what they did formerly, when living under a different public sentiment. Why men and women who, having arrived at that period of life when childish things should be put away, are just learning to dance, and entering into life's follies with all the zest and enthusiasm of the youth! There is a reason for this, and a cause why church members break loose from that which has been binding in early life, and what is it? We do well to ask, what is it?

It was in a quiet town of well governed, orderly people on the Atlantic side, that the following conversation took place, which led to new reflections on the subject:

"Mother," said a bright little girl, as she came bounding into the room, "there's a dancing-master come to town, and lots of girls are going to learn to dance; may I learn, too?"

"No, my child, you cannot learn," was said in the most decided manner.

"Why not, mother, why can't I learn?"

"Because, my child, it would not look well in a professor of religion to send her children to a dancing-school; people would talk about me."

The little girl left the room, and the question was put to the mother: "Can you not give your child a better reason than that for not allowing her to learn to dance?"

"I do not wish a better one," was the reply; "the child can see how it would look, and she knows how I would be talked about; she did not expect I would permit it, when she asked me to let her go."

"Then, if your daughter should leave her native town, and mix in society where public sentiment differed from this, would not her sentiments change, as the motto presented itself of "What will they think?"

"I don't know; I shall do my duty," was the reply, "without regard to the future."

There is no such text of Scripture as "What will they think?" and yet it so governs some communities, that one would imagine it was the great truth blazoned on every page of the Bible, and held

forth by our Saviour and Apostles as all important. And yet so it is, that we have but to look into some of the dancing schools of California and into places of public amusement to see the practical workings of this system of teaching. "So speak ye, and so do, as they that shall be judged by the law of liberty." *James* ii : 12.

M. M. B.

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## NEW TESTAMENT GREEK.

It is labor lost for zealots to try to prove that the Greek of the New Testament is the Greek of Homer, Xenophon or Thucydides. Nor is it necessary to prove any such a thing. Indeed, if it were so, we should doubt the truth of the New Testament. Its writers were Hebrews. They lived after the Roman conquest of Judea, and consequently after Alexander had spread the Greek language over all Asia Minor and Egypt. Hebrews, therefore, speaking and writing such Greek as prevailed in the days of the Apostles would abound with Hebraisms, and even with what the learned of the days of Pericles would have called barbarisms. And as they were writing of theological subjects and religious rites differing altogether from those of the Greeks, so they would be compelled to use theological expressions and words not known to the Greeks of preceding ages. And this is precisely what we have in the New Testament. And besides, the Evangelists differ much in style among themselves. They are independent writers, each one giving us his own narrative. They are original pictures by four different artists. Mark has more Latin than any of the rest. Matthew is not as pure Greek as John, nor is John as classic as Paul; nor is Paul as correct a classical writer after the Greek models as Luke. The Acts of the Apostles are the most correct Greek. And this is just what we should expect, if, as tradition says, St. Luke, the writer, was a physician having a classical education.

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Labor Lost.— Martorelli spent two years in preparing a treatise to prove that the use of glass for windows was unknown to the ancients. But fifteen days after the publication of his folio a house was uncovered in Pompeii, all the windows of which were filled with glass in panes. There are some things that cannot be proved. For example, things that are not. Fuller's rule is a good one for all public speakers — What is it? Why is it, and what then?

## THE BOOK OF REVELATION.

The two great volumes of Church history that were written for us by inspired men are the Acts of the Apostles and the Revelations of St. John the Divine.

According to the rules of interpretation which I have tried to follow in our Wednesday evening readings of the Book of Revelation, we have found it to be a prospective history of the Church of God, revealing the persecutions which awaited it through all ages, the principal errors that should prevail, and the chief conflicts through which it should pass triumphantly to final victory over all the enemies of God's truth. This history closes with the twentieth chapter. The two following are devoted to a description of the final condition of the redeemed. Here we have the fullest account that is in the Bible of heaven as a place, and of its services and enjoyments as a state. And happy indeed is he that hath part in the resurrection unto everlasting life in glory.

The Prophetical part of the Book of the Revelation of St. John closes with the fifth verse of the twenty-second chapter. Then we have the epilogue, which is carried on as a sort of dialogue between the angel, Christ Jesus and the writer. We are assured by the angel that he has had a true vision, and Jesus affirms that these things are true and certain.

I have met with the following testimony of Dr. Priestly to the singular merit and sublimity of the Book of the Revelation of St. John. "I think it impossible for any intelligent and candid person to peruse this book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of *clearness* and *obscurity* as has never yet been imitated by any forgers of prophecy whatever. Forgeries were written, of course, after the events, have always been *too plain*. It is only in the Scriptures, and especially in the Book of *Daniel*, and in this of the *Revelation*, that we find this happy mixture of clearness and obscurity in the accounts of future events."

## SOUND VIEWS.

The Pacific Conference, by their Committee on Education, made the following deliverance in regard to Denominational Education, which we heartily approve of:—

"Happily, the time is past when it might have been necessary to urge the importance of providing for the education of youth. It is the boast of our country, that the facilities for obtaining the elements of an education sufficient for the ordinary demands of business life, are now brought within reach of all, even the poorest, through the instrumentality of the common-school-system, and the well-directed and liberal efforts of private enterprise. The secular authority has—whether properly or improperly it is now too late in the day to question — undertaken to provide for the children of the commonwealth such education as will furnish them for the performance of all the duties that belong to their secular relations. But the advantages or disadvantages, the excellencies or defects of the common-school system, are not proper topics for our consideration, only as they may bear upon the subject of Denominational Education.

"The public schools cannot do the work of religious education. This is beyond their proper sphere in any government but a pure theocracy. The mixed and indiscriminate character of the pupils of the public schools, and other causes of deleterious influence not necessary to mention, preclude them from meeting the educational requirements of religious persons, and all others who rightly understand and properly value the moral well-being and immortal interests of the young.

*Religious culture* is the work of the church. Christian education is demanded. The church must educate her own children. This is generally admitted. And not only Christian education, but denominational education is a necessity. Religious education means not only a belief in and reverence for religion in the abstract, but of that system of faith and those forms of worship which we believe to be in harmony with the Gospel. Denominational education is a necessity, and must continue to be while denominations exist. The different branches of the church must in this matter act through their own agencies as in other matters, or they cannot, as they are now situated, act at all. There are reasons existing which render this necessity particularly obvious and imperative upon the denomination

of which we are the pastors and ministerial representatives on the Pacific coast. These reasons have been heretofore canvassed before this body, and need not be rehearsed here. They are appreciated, and the deeply-felt necessity for providing for our educational wants as a denomination, last year, gave rise to the movement to establish."

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## WHO ARE THESE?

Who are these which are arrayed in white robes and whence came they?—*Rev.* vii: 13.

And who are these? oh! who are these?
For their voices are borne on no earthly breeze,
And their bridal robes are of stainless white,
And we know that their day hath no closing night,
For the dazzling light of their blest abode
Shines from the midst of the throne of God;
And we know that to them the new song hath been given
Which none may learn but the fold in heaven,
And we know that their feet no more may stray,
For the Lamb doth lead them!—but—"Who are they?"

Go bring from thy heart's deep records forth,
The names of the lost and loved on earth,
Of those who amid the fleeting day,
The busy throng of life's crowded way,
Poor in earth's treasures, but rich in faith,
Have steadfastly followed their Lord unto death;
Bearing with meekness the taunting word,
And scorn of the world that hath slain their Lord;
They have washed their robes (with earth's shadows dyed)
In the cleansing blood of The Crucified,
And the Lamb they have followed through grief and shame,
Hath *known* them! and call'd them each by name.
Dost thou mourn their flight from earth's troubled way!
Oh! mourn them no longer! for—these are they!

Look yet in thy heart's deep sepulchre,
For the names of the *youthful dead* are there,
Of those who in life's sweet morn of joy,
Bow'd down their bright young heads *to die!*
Yet well pleased with each earthly hope to part,
For the blessing in store for the "pure in heart;"
Well pleased to depart from this fitful scene,
To the Heaven where their treasure and hearts had been,
And to quench forever life's fevered thirst
Where the fountains of "living waters" burst;
There young hearts yearned for a brighter day,
And the Bridegroom hath call'd them, and—*these are they!*

And are these all? hath thy heart no more
Whose names are blended with grief's full store?
Yes, there *are* some who e'en yet *may* be
In the tearful vale of mortality;
But their voices no more may awake the tone,
The echo of love in their native home,
And tho' still on this earth their feet may tread,
Their memory is shrined with the *blessed dead!*
They have taken the Christian's "shield of faith,"
And the "Breastplate of righteousness," strong unto death,
And their feet with the "Gospel of peace" were shod,
And their "pillar of fire" was — The living God;
And thus clad in his armor, the little band
Have turned to the Pagan's benighted land,
And shown mid the idol's crowded fane,
The glory and might of Jehovah's name,
And bade them their priceless ransom prove,
Paid by a Saviour's unfathomed love!
Oh! turn to thy closet's deep silence and pray,
But not for these warriors! for — *these are they!* S. C.

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## PREACH THE WORD.

AN EXTRACT from Rev. L. Hamilton's charge to Rev. Dr. Bell, on his installation at Oakland:

"As a preacher, draw your resources from the Bible; preach the preaching which its author there bids you. Do not feel at liberty to speculate or invent. The matter of your message is given you. Philosophy will not do — poetry as little. Christ, the Word of God, must be in every sermon, or it will be empty indeed. He only can meet the great want that utters its cry from the heart of a guilty world. Let it be your whole aim to set Him forth to meet that want. Your illustrations may be drawn from the whole range of knowledge, but Christ, and Him crucified, still be the great truth illustrated. Preach to the immediate spiritual want of your people. Have the cases discovered in your pastoral visits directly in your eye. Search the Bible for their needed portion. The practical lawyer does not read at random or for examples of striking display, but for cases in point; he does not declaim in court upon general principles, but for his specific case in hand. So search the Word of God; so preach. In your preparation for the pulpit go back and forth between the Bible and the hearts of your people, praying as you go. Look deeply

into both. Then you will not go back and forth between your study and your pulpit in vain. God never sends such a preparation into the pulpit on a fruitless errand. Do not blemish your sermons with a high literary finish. Earnest men never find time for this. It is a quality rarely, and perhaps we might say truthfully, never found in effective sermons. The Thackerays of literature will ever be tossing their squibs of criticism at the rough, uncouth style of the "Surrey chapel orators." No matter. Such as Spurgeon can bear the sneer. There was good sense in Luther's advice to young preachers: "Come forward boldly; out with it bluntly; then sit down." Never allow the least exasperation of personal feeling to express itself in your public ministrations. Blot the sentence whose words are in the least degree sharper from this cause. It is fearful to burn such strange fire before the Lord. It will only scorch yourself. Never preach to a whole congregation for the sake of hitting one offender. If you have a message for one hearer only, meet him face to face and deliver it. Manly courage requires this. It is a poor wisdom indeed to discharge a loaded blunderbuss at random among the flock for the sake of hitting one miserable sheep-clothed wolf among them. You would wound a score of innocent ones whom you did not mean and then let the offender escape. Take the wolf *alone* in his native wilds, and deal with him there.

"Finally, my brother, go into the pulpit with the mighty sense of your responsibility alive in your quick, throbbing heart. Eternal interests hang upon every sermon. Immortal souls will be the better or the worse forever by its influence. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom, preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; and may God bless and prosper you abundantly in your heavenly work evermore."

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Politics and Theology.—*Holmes* says that when the people of New England cease to talk on politics and theology and to mingle them together, it will be because they have an emperor to dictate the one and a pope to teach them the other. And he should have added, that the short way to bring both the emperor and the pope is the way of the fanatical mingling of religion and politics.

## LEFT THE NEW FOR THE OLD SCHOOL.

We have received a pamphlet containing the action of the Presbytery of St. Louis on dismissing Rev. I. J. Porter to join the Old School, and the remarks of the Rev. Henry A. Nelson, moderator. The church of which Mr. Porter is pastor changed its relations some time since from the New to the Old School Presbytery, and now he makes the same change himself. We have read all this pamphlet with interest; but cannot help wondering whether good taste and Christian feeling made it necessary for the moderator to rake up the smouldering ashes of past years? Was it necessary to administer such a rebuke, or deliver such a homily to Old School men upon their past history, and their honesty in holding the doctrines of their standards? The moderator in dismissing Mr. Porter to our church, however, calls the Old School Presbyterian Church "a great, a noble, and a soundly orthodox church." As to the union of these two great Presbyterian families in one church, the moderator says, "I do not affirm that the Old and New School Churches will ever be one again in form. I am not sure but that God may see that one undivided Presbyterian Church in America, made of such stern stuff as Presbyterian Churches in all lands are made of, would be a greater and a *prouder* power than He chooses to trust to human administration. He may have purposes of gracious providence which would not be as well fulfilled by one Presbyterian Church as by two, holding one system of doctrine and of order, and moving on, side by side, in friendly and unsuspicious companionship—in mutual, honorable recognition—in one great work of evangelization. But to that friendly, unsuspecting companionship, these two Churches will come. That mutual, honorable recognition they will yet enjoy." We have sometimes ventured to think that the divine plan for peopling and subduing the earth—dividing and scattering Noah's descendants at Babel—was the best way for the churches of Christ. *Divide and conquer.* It is no doubt true that the separation of Christians into sects and denominations has been of great use in the work of preaching the Gospel. We have, however, often thought that the union of the New and Old School Churches might be an advantage to both. It seems to us that our New School brethren by reason of their connection with Congregationalists and the Home Missionary Society, are, as Presbyterians, a little weak in the knees

and slack twisted, and that we Old School are a little too hard twisted and stiff necked, and that the happy consistency or medium might be a union. For if we should give them muscle and backbone, they might give us zeal and a broader fraternity. It is without doubt much to be desired, in these days of isms and infidelity, that all true hearted and honest Presbyterians should be one in name and form as well as in heart and doctrine. We wish no union, however, that is not genuine.

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## EDUCATION AND ITS IMPORTANCE.

In our last number we endeavored to condense and present the main points of one of the reports of the late Dr. Van Rensselaer on the subject of "Church and State Schools," for the purpose of showing what we regarded as the true policy of our church on that great subject everywhere, but especially in a new State like California. One of the points presented as characteristic of our policy in regard to Education was "thoroughness of scholarship." This is essential to anything like our idea of what constitutes an education.

The following remarks are the substance of our address at the dedication of the new Public School House of the *Eleventh District* of this city, on 22d December, 1860.

*Dr. Scott* being called upon by *Mr. Lynch*, said: Ladies and gentlemen, and friends of Public Schools, I am happy to meet you on this interesting occasion. It affords me great satisfaction to reflect that I have always been the humble, earnest advocate of our public school system—all my life long, no less so in the new than in the older States. But I shall dwell no longer on the occasion which has caused our meeting, but say at once, in the language of the great Puritan poet, in his Tractate on Education, "I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

1. It is then, fellow-citizens, a thrice-told tale we have to repeat. We can do nothing more than repeat what others, and what we have ourselves said at other times, if we say what we think is most appropriate for this occasion. Nor do we hesitate to do this, for the divine

rule is line upon line, precept upon precept, here a little and there a little. It is doubtless a benevolent arrangement that those great truths and things which are most important should be trite, and because they are trite, they must often be repeated. Not novelty, but usefulness, is our aim. The subject of education is confessedly as important as man's immortality and as old as his creation. The first thought of the first man was the beginning of human education. The first sound that saluted his ears, the first object that his eye perceived, the first feeling that agitated his nerves, and the first effort that tried his muscles, were the beginnings of his education. The school-room was Paradise, the Teacher the Great Creator Himself, and the books were "trees and running brooks," the sweet warblers of the skies, and the zephyrs blowing from Elysian groves.

*We should heed then the voice of antiquity, which is uniform and loud and solemn in all its teachings as to the importance of Education.* Those nations in ancient times most renowned, are precisely the nations that provided the most efficiently for the early instruction of their youth. This is true not only of the Hebrews, a people remarkable for the education of their children to this day, and in every land, and through all the dispensations of Providence towards them, but also of the Egyptians, Persians, Greeks and Romans. The ancient inhabitants of India, as also did many of the nations of antiquity, began the education of their children before they were born. The mother was treated with kindness, fed with agreeable food, and every thing done that was likely to compose her mind, please her imagination and produce sound sleep and sweetness of temper. "And as soon," says Quintilian, "as the child was born, he was not given in charge to an hired nurse, to live with her in some pitiful hole that served for her lodgings; but was brought up in the lap and bosom of the mother, who reckoned it among her chief commendations to keep the house, and to attend on the children. Some ancient matron was pitched on out of the neighbors, whose life and manners rendered her worthy of that office, to whose care the children of every family were committed; before whom it was reckoned the most heinous thing in the world to speak an ill word, or do an ill action. Nor had she an eye only on their instruction, and the business they were to follow, but with an equal modesty and gravity, she regulated their very divertisements and recreations. Thus Cornelia, Aurelia, and Attica, mothers to the Gracchi, Julius Cæsar, and Augustus, are reported to have undertaken the office of governesses, and to have employed themselves in the education of noble-

men's children. The strictness and severity of such an institution had this very good design, that the mind being thus preserved in its primitive innocence and integrity, and not debauched by ill custom or ill example, might apply itself with the greatest willingness to liberal arts, and embrace them with all its powers and faculties. That, whether it was particularly inclined either to the profession of arms, or to the understanding of the law, or to the practice of eloquence, it might make that its only business, and greedily drink in the whole knowledge of the favorite study.

"But now the young infant is given in charge to some poor Grecian wench, and one or two of the serving-men, perhaps, are joined in the commission: generally the meanest and most ill-bred of the whole pack, and such as are unfit for any serious business. From the stories and tattle of such fine companions, the soft and flexible nature must take its first impression and bent. Over the whole family there is not the least care taken of what is said or done before the child; while the very parents, instead of inuring their dear little ones to virtue and modesty, accustom them, on the quite contrary, to licentiousness and wantonness; the natural result of which is a settled impudence, and a contempt of those very parents, and everybody else." *

2. *The ancients were certainly right and wise in their estimation of the importance of the education of youth.* It is true now, though repeated for the ten thousandth time, that

"'T is education forms the common mind."

The sweetest flower that blooms owes its fragrance to the gentle hand that planted it. The giant trees of the Sierras owe their shade and beauty to the hand that first fixed them in the kindly producing soil of the valley, and nurtured them with genial rays and softening showers. It is equally obvious that the body of the savage of the wilderness is the net result of the influences under which he has grown up. The father that begat him was a wild man of the woods, the mother that gave him milk was the daughter of a wild man, and of necessity he is like them. The children of Indians are Indians. The children of Chinese are Chinese. The color, facial angle, the first knittings together of the joints, and the growing of the brain, and the form and strength of the limbs, and the character of the mind and the heart, in every age and nation, are the sum of the ag-

* Kennett's Rom. Antiquities.

gregate influences that have been at work from the first moment of existence until mature development.

> Childhood shows the man,
> As morning shows the day.

With the first dawnings of the intellect, education begins. Every thing, every event, every word, sight, idea, and circumstance that comes within the horizon of man from his cradle to his coffin, educates him. Parents are not then the infant's only educators. His ear is filled with many voices. His eye opens upon a crowded vista. His feelings are at once thrown upon a deep, restless and many sounding sea. His birth initiates him into a vast school. For his education the universe is laid under contribution. The great volumes of nature, society, and experience, are opened everywhere and perpetually before his eyes. Everything a child sees, hears, tastes, eats and breathes, gives it lessons. It is plunged as it were into a vast ocean whose waves impinge upon it on every side, and press against it, and give color and texture to its every part. It is not in poetry, but in reality, that the distaff of the nursery spins the web of human existence. When God sends children into a family, they come as sitters to a portrait painter, whose likenesses and copies are to be hung up in the gallery of eternity. The characters which our children are to bear, and which are to constitute the sum of their earthly and future weal or woe, are stamped upon their immortal minds in their youth, as the image of our eagle and liberty head are upon our coin when it is plastic. And if the human heart and mind are compared to a harp of a thousand strings that is to play forever, surely it is of the first importance that its strings should receive the proper tone, for the tone we give them is to remain in them forever. We are told there is a kind of ink which when first written with, is scarcely perceptible; but it becomes blacker and blacker as it dries, and after it is thoroughly dried you may burn the paper on which it was used, and the letters will be legible in the very ashes. Just such are the influences, physical, mental, and moral, exerted on youth. It is therefore of the utmost importance to have our children under good influences. The trades, pursuits, professions, associates, pictures, papers, books, countenances, landscapes, and air that bear upon them, surround them, and radiate upon them, should all be favorable to the healthful, beautiful, harmonious development of the whole man.

3. *Without a proper education society can make no progress in the*

*right direction.* Philanthropists, statesmen, patriots, and teachers of Christianity will all fail in a community that is without education and public sentiment to understand them and enter into and coöperate with their views for the public good. "Utter ignorance," says the great thinker, John Foster, "is a most effectual fortification to a vicious state of the mind. Prejudice may perhaps be removed; unbelief may be reasoned with; even demoniacs have been capable of bearing witness to the truth; but the stupidity of confirmed ignorance, not only defeats the ultimate efficacy of the means for making men wiser and better, but stands in preliminary defiance to the very act of their application. It reminds us of an account in one of the relations of the French Egyptian campaigns, of the attempt to reduce a garrison posted in a bulky fort of mud. Had the defences been of timber, the besiegers might have burned them; had they been of stone, even blocks of granite, they might have shaken and ultimately breached them by the incessant battery of their cannon; or they might have undermined and blown them up. But the huge mound of mud received the iron missiles without effect; they stuck in and were dead; so that the mighty engines of attack and demolition were utterly baffled." *

To attempt to elevate society, to refine public sentiment, and to diffuse expansive views and high and noble principles, and to free the mind from meanness, bigotry, prejudice, passion and sensuality, while it is uneducated, is as though a physician should spend his skill on a diseased limb, whilst all the vital organs were deranged, and the principle of life almost extinguished. Many noble designs and efforts fail for the want of a public sentiment to foster them. There is not sufficient enlightenment to appreciate their benefits or see their noble bearings. *The seed is sown, and it is good seed, but it is fruitless, because it falls upon barren sand.* It is education that has enabled us as a people, in some tolerably good degree, to understand our *social*, *political*, ahd *moral* rights. It is education and the wise improvement of its blessed fruits that has raised us to the spire and pinnacle of glory among the nations of the earth. The capacity to enjoy and to procure enjoyments—the capacity to be good, and to do good—is the result of education. Mr. D'Israeli in his address before the Manchester Athenæum, some years ago, suggested that education was like the ladder of the patriarch's mystic dream. Its base rests on the primeval earth. Its crest is lost in the shadowy splendors of the empyrean above, and the great authors, who during

* Foster's Essays, p. 17.

the traditionary ages, presided over poesy and erudition, were like the angels ascending and descending on the sacred scale, maintaining a communication as it were, between man and heaven.

EDUCATION increases our happiness and usefulness — multiplies our command over the products and powers of nature, and in fact, determines our destiny in subsequent life, and in the world to come. Even the blessedness of the just made perfect is arrived at through the teaching of the Divine Word and Spirit. It is Education that makes the difference between a Digger's rancheria and the city of Paris. Without education man is a Hottentot; with it, you may have a Demosthenes, a Newton, a Howard, a Milton, a Raphael, a Washington. It is by education the fetters of ignorance and prejudice are to be broken, and the human soul is to be elanced upon the glorious universe of its Ineffable Maker, quickened, strengthened, disciplined, elevated and adorned for communion with the holy and the good. IT IS EDUCATION THAT MAKES A MAN WHATEVER HE IS, THROUGH TIME AND THROUGH ETERNITY.

4. *Let us not then mistake as to what constitutes a proper education.* It must have reference to our complex and complete being — *body*, *mind*, and *heart*. To educate a man is to make him a complete creature after his kind. It is, says Milton, to repair the ruins of the Fall. Education, then, nurtures and preserves as far as possible, a healthful, elastic state of the body. It seeks to make it vigorous, active and beautiful; the senses acute and correct; the mental faculties quick, patient, and capable of enduring thought; able to discriminate between truth and error; to reason correctly, to examine attentively and to the bottom whatever study or subject may be undertaken, or it may become necessary to master; and then to retain, use and apply what is acquired. The object of education, then, is *to educe*, to draw out, to develop and discipline the mind. It is a happy, harmonious combination of the well developed faculties, senses and powers that belong to us in our bodily, mental and moral being. To educate a child is not to cram its head, nor to go to a cabinet-maker's shop and order furniture to fill an empty apartment. The school-room is a *gymnasium* for the mind — a place in which it is to be taught to leap, to wrestle, to labor and endure — where the mental faculties are to be exercised. A large proportion of the suffering of mankind arises from *a disproportionate education*. One part is educated at the expense of another. All suffering results from the want of harmony. It is so in sickness. This is true of the body and of the mind, of individuals and of society. If the

*physical part* of a child only is educated, then he may be a perfect animal — he may be fitted for Barnum's baby show, or be made a hewer of wood. If the *intellectual* only is educated, then the child may become a sophist, a sceptic, or a drone — "Sheath'd in erudidition, and lie plunged to the hilt in venerable tomes. And rusted in — born only to consume." And if the *moral* faculties only are educated, then our children will be bigots, fanatics, sectarians or superstitious dolts, fit subjects for Mohammed, Cataline or any false prophet. To educate a child properly is not simply to keep it nine or six hours in a close, heated school-room. For in fact, four hours in school is better than six. Nor is it to crowd the child's mind with dogmas and abstractions, and uncouth forms, or to load the memory with a whole tangled forest of words. But to educate a child properly is to unfold its whole nature in the right direction and in harmonious proportions — to call forth its powers of every kind, — the power of thinking, reasoning, contriving, feeling and doing — to awaken it to the consciousness of having a

> "Genius, ever for th' event prepared,
> Rise with the storm, and all its dangers share."

Education, then, contemplates man in his threefold character, — *physical*, *mental*, and *moral*, and has reference to his present circumstances and condition in this world, and his existence after death. It comprises *bodily exercise*, *mental training*, and *moral culture*. I need not tax your patience to show that health and beauty, usefulness and life, require much exercise in the open air. Children were born to laugh, to romp and play, else why has their Creator given them lungs, and limbs, and speech. A good hearty laugh *is life to the body and medicine to the soul*. "The man who cannot laugh is not only fit for treasons, stratagems and spoils, but his whole life is already a treason and a stratagem." * For my part, I am afraid of a man who does not often laugh with an honest, open face. I do not think a malicious, black hearted man can laugh heartily. And when the time and the place come for laughing, I would have children laugh all over and all through, from head to heel. And when they study, let them study with their whole heart. And when they are at play, I would have them play with all their might. I would have their lungs and feet light and free as air. WHEN THEN IS A CHILD EDUCATED? Why, a man's education is never finished in this world; but a child's education is so far advanced that he is in some

* Carlyle's Sartor Resartus.

tolerably good degree prepared to begin life, when he has learned the duties which he owes his country, his fellow men, and his God—when he is taught to be independent and free, and yet to submit to government. Children are well educated when they have the mental power and discipline to acquire whatever knowledge their circumstances require—when they have power to govern themselves and to influence others—power to be good and happy themselves, and to do good to others—when they have acquired chaste and easy manners; expansion and vigor of mind; self-denial, power to resist temptation, and have virtuous affections; when they are industrious, honest, frugal, and benevolent; when they are carefully instructed in the history, laws, and institutions of their country; when they have learned to love and speak the truth; never to betray a trust; to keep a secret inviolable; to respect the opinions and feelings of others; to allow liberty of thought and of conscience to all men; to reverence gray hairs; to listen to the voice of age; to love and honor their parents and teachers; and to love their country next to their immortal souls, and to support her laws and institutions, and rights and principles, even with their heart's blood. In a word, children are educated, when they are prepared to perform the duties of children and of parents—of magistrates and people—of fellow-citizens and fellow-christians; when they are fitted for the duties of active life, and the honor and consolation of age; when their heads and hearts, intellects and lives, habits and principles are formed into the character of an enlightened, consistent christian—"the noblest work of God,"—"the highest style of man."

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## COLLEGE OF CALIFORNIA.

Our understanding of the history of the institution at Oakland called "the College of California," is briefly this:—

It was begun by Congregationalists and New School Presbyterians. It owes its origin wholly to them. For a number of years, these two denominations tried to build it up, but not succeeding as they desired, *some* other denominations were then invited to work with them, and an organic basis for this purpose was added to their old charter, the old corporation still holding over, however, as a close corporation, and still so remains as well as we can understand their doings. In the mean time, while the Congregationalists and

New School were trying to build up the College of California, the Methodists both North and South, and the Old School Presbyterians, committed themselves to the policy of their own denominations to build up institutions of their own on this coast; and Catholics, Quakers, Israelites and Unitarians, and all others which this close corporation rules out as not being *evangelical*, are dogmatically excluded from the basis of this College. And at the very last meeting of the General Association of the CONGREGATIONALISTS of California held in this city October last, the following report was presented by *Mr. I. P. Rankin*, chairman of the Committee of the Congregational Association "on Education," and was adopted:—

"WHEREAS, We recognize a Christian education as one of the first wants of a State, and especially of a community of the States and Territories of the Pacific coast, and

"WHEREAS, In such new communities, it must for obvious reasons be extremely difficult, if not quite impossible, to build up and sustain vigorous collegiate institutions upon a denominational basis, therefore,

"*Resolved*, That we highly approve the unsectarian, and yet Christian basis of organization adopted by the 'College of California,' as being especially adapted to the wants of this State and coast, and as offering the only possible mode of securing at *home*, the advantages of a truly liberal Christian education to the young men of the State.

"*Resolved*, That we deem it of vital importance, that at the earliest day possible, facilities be provided within our own limits, for the education of a competent Christian ministry for the service of our own churches.

"*Resolved*, That we consider it among the first duties of the different Churches, to seek out young men of proper capacity and character for the work of the ministry—to inspire them with the idea of obtaining an education to that end—to give them such assistance as their circumstances may demand, and all with special reference to an education to be secured entirely in our own institutions of learning.

"*Resolved*, That as Christians and ministers we pledge our sympathy and coöperation to the trustees of the College of California, and undertake to the best of our ability to enlist the sympathies and secure the aid of the community throughout the State, to the end that said College may be built up and endowed until it shall reach

such a condition of strength and efficiency as will enable it to meet the wants of the State and the Churches."

It appears, also, that there are now twenty-three trustees, of whom it is believed that all except five or six have been born and brought up either Congregationalists or New School Presbyterians, chiefly Congregationalists. The Rev. Dr. Anderson is the only Old School Presbyterian minister who has turned his back upon his own church by giving his name to the basis of this institution, and he, though one of the last trustees elected, is the President of the Board. The only other Old School names we can find among the trustees are two officers of Dr. Anderson's church, both of whom were born and educated *Congregationalists*. What then is the origin of this institution? It is with the New School and Congregationalists. Who have chiefly managed it for these ten years, or up to the present moment? The same. What ecclesiastical bodies have entertained resolutions in its favor? *None*, but Congregational and New School, and chiefly the Congregational Associations of California. Who are the majority of the trustees? Gentlemen born and brought up in the same churches. Who are the chief professors? Alumni of Yale College. What is the fashion, color and shape of the college? Its professors and friends frequently boast that it is to be "the Yale of the Pacific." And is not Yale College essentially a denominational, Congregational institution? Are not the teachers, agents, professors, and patrons, and contributing friends of the institution at Oakland chiefly connected with New School and Congregational Churches? Are not almost all the letters which have been published in favor of this School from New England men who are themselves connected with Congregational institutions, or from such as are known to be high church sectarians? Is it not well known that the Episcopalians and Baptists, as churches, will sustain their own institutions? And do we not find the General Association of the Congregational churches of this State appointing "a committee on education," and that this committee consider the subject, and report in behalf of this college, and especially "for the education of a competent Christian *ministry for the service of our own (their) churches?*" The Association also pledged itself, as Christians and ministers to the trustees of this college, to build it up and to endeavor to endow it. *See published minutes.* This brief history needs no commentary to show that it sustains everything we have ever said of the college at Oakland; and also shows why as an honest man we think the institution of right belongs to Congregationalists, or, at least, to them and the New School; and

we wish them to have it and to prosper with it. We believe the present plan "an impracticable one." We look upon it as an "abstraction." We think it "an unsafe foundation" for attempting to build up a great institution. If we are mistaken, truth and time will show it.

As long as the active friends of the college at Oakland were striving to make it *openly* a New School and Congregational institution, so long we endeavored to help them. But when the new programme was adopted, though honored with an election as one of the trustees, we declined. We could not conscientiously favor the new basis. And this is our unpardonable sin in regard to this institution, and for it we are denounced in the bitterest terms both publicly and privately. But with its trustees and faculty we have no controversy. Many of them we greatly respect. We doubt not they are acting honestly according to their convictions of duty. We are acting just as honestly and truly upon our convictions of duty and of right. We believe they are on a wrong basis, and that their plan cannot be successfully carried out. Almost all experience is against it. The policy of all denominations is against it. It is our firm belief that the college at Oakland would have been in a much more flourishing condition to-day than it is, if it had adhered fully and openly to its original plan. Then its flag would have been understood. Then it would have had the united support of the churches to whom it rightfully belongs. The strong and wealthy Congregational churches in the East would have given it a much more vigorous support. Many persons in California would have had much more confidence in it than they now have. We sincerely regret that any change was ever proposed in its basis. For there is an obvious necessity for a Congregational college on this coast, and Oakland is a pleasant location for it. There are many families of Congregational birth and faith on this coast who wish their sons to be educated in such an institution. No people in the world are more liberal in founding literary and benevolent institutions than Congregationalists, and we have no doubt but that the endowment of the college at Oakland would now have been much greater than it is, if it had a distinctive Congregational basis. And as a Congregational and New School college, one or the other, or with any such distinctive flag, we should heartily rejoice in seeing it grow into an institution of learning of the highest order.

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The Week of Prayer was generally well attended in this city.

## DOMESTIC MISSIONS.

The following circular addressed to all our pastors explains itself. It was read from the pulpit of Calvary Church the first Lord's Day after it was received, and an appeal made for help. This congregation is a liberal one, and in living co-operation with all our Boards, but *so numerous and so urgent* are our demands at home, that we cannot do all we have it in our hearts to do for them.

We greatly need help ourselves for our educational scheme, and also for the *Expositor*, and for Church building. These are our own great and pressing necessities at present. The policy of our Church is to do without collecting agents, leaving that work to be done by pastors and elders. It has been urged also repeatedly by our Synod and by the General Assembly, that systematic contributions be taken up in all our congregations, no matter how small, and that no home urgencies are a sufficient excuse for neglecting them, and yet but one or two congregations on this coast make any contribution to the Board of Domestic Missions. This Board is now acting with great promptness and liberality towards us. Their expenditures in our behalf are greatly increased, and of course we should strive to make some suitable return. The Board, as is seen from their circular, are in great need of money. We in California are less affected by the political alarm that prevails in the eastern States. God, by a benign providence, has given us peace and plenty. Let us remember the Board with thanksgivings to the Lord. *Mr. J. B. Roberts*, 70 California St., San Francisco, is the Treasurer of the Board for this coast, to whom all remittances should be made.

Mission Rooms, 910 Arch St.,
*Philadelphia, November*, 1860.

Dear Brethren,—We regret to be obliged to make another appeal for pecuniary aid, put the present exhausted state of the Treasury of the Board of Domestic Missions, and our large accruing liabilities, render it absolutely necessary. It is well known to you, that within the last eighteen months, the number of our Missionaries has been greatly increased, and the aggregate appropriations by the Board have been greatly augmented. We are gratified in being able to state, that during this period the Receipts of the Board have been considerably increased, but not in proportion to our increased liabilities. In consequence of the failure of the churches to respond adequately to the wants of the Board, we have already been obliged to borrow *seventeen thousand dollars* to meet our liabilities; and unless the Treasury be speedily and liberally replenished, the Board will be obliged to borrow more in order to pay the salaries of the Missionaries now falling due.

In addition to the present liabilities of the Board, there are numerous and pressing calls for assistance from almost every section of our extended country. The missionary field before us is immense, and the Board is constantly crippled for the want of means to occupy it.

We trust that the foregoing statements will enlist the sympathy of every friend of the cause, and induce each one to do what he can to relieve and sustain the Board in the prosecution of the important work confided to its care.

We not only solicit pecuniary aid, but earnestly request that it be forwarded without delay.

By order of the Executive Committee.

G. W. Musgrave, } *Cor. Secretaries.* JOHN McDOWELL, *Chairman.*
R. Happersett, }

P. S.—The Committee would respectfully suggest to every pastor to whom this appeal is sent, to read the same from the pulpit for the information of the people.

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CITY COLLEGE OF SAN FRANCISCO.—The Collegiate School of this Institution re-opened on the second of January last. It now numbers nearly EIGHTY scholars. The new building at the corner of Geary and Stockton is now ready, or will be in a few days, and the school will soon be removed into it. The public may rest assured that this Institution offers as *thorough an education* as can be obtained anywhere, and at reasonable rates.

For further particulars, address

*Rev. Geo. Burrowes, D.D., San Francisco.*

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THE MISSION COMMITTEE.—The Advisory Committee for this coast as appointed by the Board of Domestic Missions, consists of Rev. Drs. Scott, Anderson, Burrowes, and Woodbridge, and Rev. Messrs. Woods, Evans, and Caffrey, and laymen J. B. Roberts, F. Billings. *Rev. W. A. Scott* was chosen Chairman, and *Rev. James Woods*, Secretary. Their monthly meeting is first Tuesday of every month, in Calvary Church, San Francisco.

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THE SCOTTISH REFORMATION.—On our 325th page is found the able discourse of *Rev. Dr. Burrowes*, delivered in Calvary Church on the 20th December, at the Tricentenary of the Reformation in Scotland. The meeting was a deeply interesting one. Our remarks made at that meeting are crowded out at present, but we hope all our readers will carefully study Dr. Burrowes' discourse.

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NATIONAL FAST DAY.—The day set apart by President Buchanan in view of the alarming condition of the country, for humiliation, fasting, and prayer, was observed by Calvary Church, and though the weather was exceedingly unfavorable, the attendance in the evening was large, and the exercises deeply interesting. No other church on this coast, as far as we can ascertain, paid any attention to the President's recommendation. The pastor of Calvary Church was assisted in these exercises by Rev. Messrs. Buel and Williams.

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SONOMA ACADEMY, supported by the Cumberland Presbyterians, is now to be called *Cumberland College*. About eight thousand dollars, we understand, have been raised for it, and a new building which is much needed is to be erected.

Presbyterian Church in Sacramento.—The *Rev. N. B. Klink* has been laboring with zeal and success in this congregation for nearly a year past. He is an able preacher, a faithful pastor, and a sound and liberal Presbyterian. The result of his labors, with the active coöperation of the elders, trustees and people, is, that the congregation has bought and reconstructed the Harmonic Hall, which is now one of the best houses of worship in the State. The cost of this building is $8,000. The Sabbath School is flourishing.

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The Pacific Methodist College (South,) has been finally located at Vacaville, California, and the grounds and buildings of Mr. Anderson's Collegiate Institute at that place have been purchased for about ten thousand dollars.

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Well Bestowed Compliment.—The editor of the *Pacific Methodist*, in his notes of travel, speaks in the following manner of our excellent brother and co-laborer, Rev. Dr. Woodbridge, of Benicia: "Among the clergy on board was Dr. Woodbridge, of Benicia. To look at him, with his bronzed, unshaven face, well-worn and weather-beaten hat, and rather plain 'make-up' generally, you would not, perhaps, take him to be, as he is, one of the most learned, able and popular ministers on the Pacific coast. Pious, conservative, cultivated, he is one of that class of men who have made the Old School Presbyterian Church one of the mightiest evangelical powers in the land."

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Our Correspondents will have to excuse us for apparent neglect, but the fact is, that the *New Year* has opened upon us with greatly increased public cares and labors, so that we are obliged to omit even the attempt to do many things that we should like to do if we could. With God's help, we hope in a few weeks to bring up arrearages.

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## LITERARY RECORD.

The Pacific Cumberland Presbyter. Rev. T. M. Johnston, editor. Alamo, Contra Costa County, California: December, 1860.

We welcome the appearance of this Journal on our table, It is neatly printed and well filled. We give *Mr. Johnston* the right hand of fellowship, and wish him a long, useful and happy career as an editor. There is room enough for us all, and the better and more thoroughly each of us can do our work, the better for us all and the cause we desire to promote. The *Presbyter* is published monthly, at $2.50 per annum in advance.

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California Mountaineer. A new monthly bearing this name has been commenced at Chinese Camp, Mokelumne County, Cal., by *H. S. Brooks, Esq.* We have read the January number with pleasure. It is devoted to general literature, art and science, and is "independent of creed or party."

The Golden Monthly has also appeared, as we understand, but we have not yet seen a copy.

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Dr. Bien is also about to establish a new weekly to be called *The Israelite.*

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The Pledge has passed into the hands of *Mr. A. D. Jones*, who is both editor and proprietor. We wish it may do great good among our fellow men.

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Southern Presbyterian. This excellent Journal is much improved since its removal to Columbia, South Carolina. It is an able advocate of sound doctrines and of evangelical religion. The editor is Rev. A. A. Porter. It is published every week in Columbia, S. C., at $2.50 a year, strictly in advance.

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The Presbyterian, published by the Martiens, 606 Chestnut Street, Philadelphia, should be in every Presbyterian family. Mr. J. B. Roberts, 70 California Street, San Francisco, is agent for this coast. We hope its circulation among us will be greatly extended.

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The North Carolina Presbyterian is an excellent religious paper. Its editorial management is praiseworthy, and its circulation is increasing. We had like to have been born in "old Carolina," and can't help feeling interested in the old State. The N. C. Presbyterian is edited by Rev. George McNeill and Rev. J. M. Sherwood, and is published in Fayetteville, N. C., at two dollars a year in advance.

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Acknowledgments. We are under obligations to the *Evening Mirror*, *Daily Herald*, *Times*, *Spirit of the Times*. *Alta*, *Weekly Messenger*, *California Weekly Picayune*, *Weekly Gleaner*, *Napa Reporter*, *Pacific Methodist*, and *Red Bluff Independent*, for their notices of our last number.

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Memoirs of James Wilson, Esq., F.R.S.E., M.W.S., of Woodville. By James Hamilton, D.D., F.L.S. New York: Robert Carter & Brothers. For sale by Allen & Spier, Clay Street, San Francisco.

This is a delightful volume. It is far superior to the usual style of memoirs. The *Carters* are doing a great work for the public by issuing so many excellent volumes.

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A Mother's Trials. By the author of "My Lady." New York: Harpers, 1860. For sale by Allen & Spier, San Francisco.

This is an intensely English book. And though not exactly a book of horrors, it borders on that school. As you read, you are all the time expecting something very awful, which yet never happens; and still the mother suffers a living death. We should say the name should have been, A Wife's Trials. We are at a loss to see what good the book is likely to do.

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A. Roman, 127 Montgomery Street, is constantly receiving by steamers and across the isthmus, new books from Eastern and European publishers, and is a benefactor to this coast by furnishing standard histories and other valuable books at reasonable prices. Since our last he has laid on our table the following works:—

Trench's Westminster Sermons. This volume is published by W. J. Widdleton, New York, successor to Redfield, and is in the style of Redfield's issues of Trench's other works. There are thirty-three sermons in the volume. The sermons were delivered in Westminster Abbey.

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Trench on the Study of Words. New York: W. J. Widdleton, successor to Redfield. 1860.

This is a very valuable work, one of the ablest of Dean Trench's volumes in our opinion. This is the twenty-first American from the ninth English edition, enlarged and revised; in fact, we believe it is entirely rewritten, and a considerable quantity of new matter added, and is furnished with an index, which is of great use to any book, but especially such a one as this.

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Dr. Cumming on the Great Preparation. First series. New York: Rudd & Carleton. 1860.

This work is just like all Dr. Cumming's volumes. It is a bold, striking work, intended to show that "Redemption draweth nigh," by which he means the second coming of Christ. He is an exceedingly interesting and impressive preacher, and always draws a large audience. The millennial views that run through all his works we have never been able to adopt, but we do not dogmatise.

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## OUR BUSINESS CHAIR.

Presbyterian Depository. Mr. White, 27 Montgomery Street, has received a large supply of the books of the Presbyterian Board direct from Philadelphia. He is prepared to sell at retail or by the quantity, any of the books of this Board, and on such terms as merely covers necessary expenses.

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Beach, opposite the Old Pavilion, Montgomery Street, has greatly enlarged his quarters, and is prepared to supply the public with a great variety of juvenile and religious books, in all styles and at cheap rates.

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To Travellers. We give place with pleasure to the following note from one of our correspondents:—

"The Hotel of Mr. G. W. Coulter, of Coulterville, Cal., is a large and elegant building, constructed with a view to warmth in winter and coolness and comfort in the summer. Mr. Coulter is a most gentlemanly landlord, and Mrs. Coulter the very pattern of a lady. The house is kept in the neatest and best style, and the table fairly groans under the very best of good things to eat; and in the reading room the Pacific Expositor sheds its light among the guests."

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Grover & Baker's Sewing Machine.—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

To the Public.—Owing to a false impression made upon the mind of the public with reference to the What Cheer House, in consequence of the change recently made in this Establishment, it seems to be necessary to make a statement of facts, in order to correct these false impressions.

In the first place, the What Cheer House has not been "curtailed," "restricted" and "nearly ruined," as has been stated, but has all the room and superior facilities and conveniences for accommodating the travelling public that it possessed prior to the recent change — including Eating, Lodging, Library and Reading Rooms, Museum, Laundry Office, Barber Shop, etc., to say nothing of the improvements made and the great reduction of prices. In place of the old dilapidated rooms in the part of the building vacated, an equal number have been fitted up in elegant style, rendering the What Cheer House superior even to what it has been heretofore. We can assure those who may favor us with their patronage that their accommodations shall be ample, their comfort enhanced, and their privileges as numerous and unrestrained as ever.

R. B. Woodward, Proprietor.

What Cheer House, San Francisco, Jan. 20, 1861.

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Book Bindery.—We have tried Mr. Henry Friedel, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your Expositors bound? You will be astonished in a few years to know how valuable they are!

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Diamonds, Watches, and the such like.—Our friend Tucker has a splendid assortment of Jewelry. Call and see for yourselves, and you will be sure to admire his taste.

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The Warehouse of Badger & Lindenberger presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

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Austin & Co., Montgomery Street, offer an excellent assortment of French and English goods. This is an old and well regulated house.

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Oak Hall, 178 Clay Street, is a fine place to buy your Clothing.

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Groceries.—Bailey & Sanborn give particular attention to supplying families with California Butter, Eggs, Hams, &c.

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Pierce & Co. have a large and excellent assortment of Furniture at their rooms on California Street.

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Genella is full from garret to cellar, if there are any such places in San Francisco, with every sort of thing you can wish in his line, at 111 Montgomery St.

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Insurance.—We call the attention of our friends to the "Pacific Insurance Agency" of Messrs. McLean & Fowler. We regard such institutions as mutual aid societies that should be universally patronised.

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Hawley & Co. we know to be first rate family Grocers.

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H. H. Bancroft & Co. have on hand a large assorment of Stationery, School Books, and also of the standard works of the day.